conclusions of a wide ophthalmic experience gained during the war from its beginning were given, and which should be of value to the highest administrative authorities.

The morning session concluded with two papers by Capt. Percival J. Hay, R.A.M.C., on:—(a) "Implantation of cartilage after excision or evisceration of the eye"; (b) "Vulcanite casts as a support for protheses," illustrated by slides, photographs of operative results, and radiograms.

In the afternoon cases were shown at the Eye Hospital by Captain P. H. Adams, R.A.M.C., T., and Dr. Orr, after which a paper by Lieut.-Col. Elliot on "Herpes Zoster Ophthalmicus" was read, followed by another, on "The Results of Cataract Operations," by Dr. T. Harrison Butler, both of which were discussed.

In the Scientific Museum, Sir William Barrett gave demonstrations with the entoptoscope and an optometer, Mr. Sydney Stephenson and Lieut.-Col. Elliot showed interesting microscopic sections, Capt. Thomson Henderson showed sections of monkeys' eyes with special reference to Descemet's membrane, and Captain Adams showed sections of horses' eyes with reference to a hitherto unknown disease causing blindness.

Capt. T. Henderson showed photographs of gun-shot injuries of the eyes and orbital regions, and also of contracted sockets improved by a suture operation which he described.

Captain Stack showed a combined perimeter and scotometer together with useful novelties.

Mr. R. J. Coulter showed improved test-types.

In the Commercial Museum various novelties were on view.

The contributions to the Congress will appear in the Transactions of the Ophthalmological Society of the United Kingdom, to which Society the Congress is now affiliated.

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ANNOTATIONS.

The Welfare of Blinded Soldiers and Sailors

The splendid work carried out for blinded soldiers and sailors at St. Dunstan's Hostel is reviewed by Sir Arthur Pearson in the third annual report for the year ended March 31, 1918. The courage of these men admits of no doubt: it was shown on the field of battle, and since they have lost their sight they have to fight the battle of life in darkness, a form of heroism that needs to be renewed almost every hour of every day. St. Dunstan's is above all things a place of hope. There tragedy is turned to content and helplessness to capability. There courageous resolution overcomes seemingly
overwhelming difficulties. When the men reach St. Dunstan's life for them must be begun anew. A newly-blinded man needs aid and assistance in the simplest affairs of everyday life, so that he has literally to be "taught to be blind." He must at first learn even how to walk, to read and to write, and to make things in the workshop clumsily like children. But he soon becomes a skilled craftsman. The actual re-education is carried out in classroom and in workshop. The hours are short, and this is mentioned as one of the main reasons for the remarkable speed with which the men learn their handicrafts. Braille for reading and writing is taught in the classrooms, but as these lessons impose a great mental strain on most men, they are broken by work in the neighbouring netting-room. Typewriting is also taught in the classrooms, not usually as an occupation, but in order to allow a man to communicate with others by writing, for the caligraphy of a blind man inevitably deteriorates and the faults that are most apt to develop in it are those which the typewriter automatically prevents. The machines employed are ordinary Remington typewriters with the addition of a Braille scale, and every man is presented with a typewriter when he has passed the writing test imposed. Cobbling occupies the largest number of men employed in the workshops, and it is found that in the course of six or seven months a blind man can learn to sole and heel a pair of boots as well as the job can be done. The cobblers are also taught mat-making (the easiest of the regular occupations for the blind), since the one drawback to the other occupation is that work is sometimes slack, in which event the man has a second trade to fall back upon. Baskets are made and joinery is taught. At St. Dunstan's men acquire the several industries in a quarter of the time supposed to be necessary to teach blind men a trade. One of the reasons for this has already been mentioned, namely, the short hours of work. Another is the spirit of cheery determination that pervades the place. But the free employment of the blind teacher is probably the chief reason. Lastly, there is the important fact that, with the exception of blindness, the inmates are sound men, thus differing as a whole widely from most of the workmen to be found in ordinary institutions for the blind. The poultry farm, an important feature at St. Dunstan's, has proved very successful. The men are taught poultry-keeping on practical lines. They are assisted in business after leaving the Hostel by an arrangement which allows of their wives, sisters or relatives being trained free of charge on a well-equipped country farm. Among specialized occupations must be mentioned massage, shorthand, and telephone operating. The amusements include walking, rowing, swimming, dancing, dominoes, draughts, chess, and cards, to say nothing of the pleasure of competing in walking and running races and tugs-of-war. There is a debating society, the meetings of which are stated
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to be well attended. Almost every man learns to play some sort of musical instrument. At the time the report was written St. Dunstan's and its annexes contained 578 men, and 434 men had passed through the institution. Of the latter number it is most satisfactory to state that 90 per cent. had been set up in occupations which they had been taught. The greatest attention is paid to the welfare of those trained at St. Dunstan's. For example, they are settled in the industries which they have been taught, and provided with an outfit and with raw material. They are visited regularly and their work supervised, and assistance is given in marketing their goods. The former inmate can earn on the average a fair living wage—many make £2 or £3 a week, and quite a number even more than that amount. Well may the report be concluded with W. E. Henley's lines written when stricken with paralysis:

"Out of the night that covers me
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul."

Ophthalmology in Philadelphia

Among other interesting matter, the first number of the American Journal of Ophthalmology, contains a review of the rise and progress of ophthalmology as a specialty in Philadelphia, by Dr. Samuel Risley. The article is of interest on this side of the water where more and more we are becoming acquainted with the excellent work of our colleagues in America. It is not so long ago that the British profession and public looked rather askance at American specialism, but of recent years we have learned to recognize the very excellent work that the American specialist is doing. That scepticism was not confined to those not American is shown by the remark of Risley himself, who says that in the mind of the profession (that is, the American profession) prior to 1870 there existed a deep-seated prejudice against any claim to a special knowledge of the diseases of any organ, and that any such claim relegated the individual to the "unsavoury confines of charlatanism." Risley says: "This hostility to the specialist in medicine was due in large measure to the bizarre advertisement of the ignorant charlatan; a survival from earlier times of the medical mountebanks whose character and methods had justified the lampoons and caricatures by contemporary poets and novelists in ridicule of the doctor; characterisations which still survived in the memory of the educated portions of the community and rankled in the mind of the doctor of that day, as they do in ours, as an injustice to a learned and philanthropic profession."

Do we not know that a similar, if earlier, internal hostility of the